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Something worthy of being pondered by the Protestants of the United States.

In the July number of our Magazine we gave some extracts from the "Pastoral Letter" of the great "National Council" of the Roman Catholic Church in the United States, recently held in the city of Baltimore. This Council was the *Sixth* of these Convocations, which have hitherto been held triennially. We now call the serious attention of our readers and of the friends of the Society to the following editorial article of the *Freeman's Journal*, which was published during the session of that Council. They will find some statements of no ordinary interest. In addition to accounts which it contains of the rapid increase of Romanism in our country, it informs us that his Holiness, Pope Pius IX. did, just five years ago this month of July, in answer to the prayers of the "Council" held at Baltimore the year before, graciously "grant that the Blessed Virgin Mary, of Immaculate Conception, should be the special Patroness of the United States!" Most astonishing news! And yet it is probable that not one in eight of all who profess to be Christians in this land have known any thing of this great fact, viz.: that the Pope has graciously "granted" that the Virgin Mary should be the Patron-Saint of this great nation! This is really wonderful news! Surely we shall now be well cared for. How we did get along *at all* till July, 1847—without the *patronage*, and *protection*, and *intercession* of the Blessed Virgin—is most incomprehensible. Certainly things must go well with us both now and hereafter, whosoever may be elected President. Perhaps it was owing to the influence of our Virgin Patroness that the Mexican War, and the vexed questions which grew out of it, had so happy a termination! But we detain our readers too long from these important paragraphs, which have for their heading:

The Church in the United States.

"The Council of Baltimore is to close its sitting on Thursday of this week—the Festival of the Ascension. We learn that many decrees of very great importance have been passed by the Bishops, but no publication of them can take place till they

have been confirmed at Rome. It is understood that not less than seven or eight new Sees have been proposed to be erected. If any thing farther can be made known with propriety we will advert to it next week.

"It is not expected that there will be another National Council held in this country for ten years. Those of us who shall live to see it will behold by that time a development of the Church's power beyond what the most sanguine would dare now to predict. The stupendous exertions now making for the supply of Priests and Churches in proportion to the necessities of the people, and for the extension of Catholic parochial education to all the children of Catholics, will then be producing their proper fruits. The Catholic Church will present in 1862 a consistency, vigor, manliness, and devotedness in her members that will well repay all the toils, and sacrifices, and self-denials, that are now bestowed. We shall reap then as we sow now.

"Let us look back to what has been accomplished, we will not say in the last ten years, but in the last five. Less than five years ago, in July 1847, His Holiness Pope Pius IX. granted to the prayers of the Council of Baltimore that the Blessed Virgin Mary, of Immaculate Conception, should be special Patroness of the United States. Let us, to excite our gratitude and love to her in this Month, devoted specially to her service, recount a little of the advancement that religion has made under her auspices during these five years in our immediate neighborhood of New-York.

"Five years ago, what was then the Diocese of New-York contained 121 priests. The number of priests now within those same limits is more than double; being about 250. The number of Churches and congregations is likewise more than doubled. It was then about 120, it is now above 250. What was then one Diocese has now become three.

"In the entire Ecclesiastical Province of New-York, embracing the Archdiocese of New-York and its four suffragan Sees, Albany, Buffalo, Boston and Hartford, the number of churches has been doubled within the same short period of five years, while the number of priests has nearly been doubled.

"During those five years the number of the faithful has multiplied about as fast as that of the clergy or the churches. In the New England States, the State of New-York, and the Eastern part of New Jersey, (which form this Ecclesiastical Province,) there was, five years ago, a probable Catholic population of nearly half a million. The Catholics now resident in this Province are, we cannot doubt, a million of souls.

"It is in no spirit of vain glory that we recount this amazing progress. It is as an encouragement, and an incitement, to Catholic zeal to rouse up, and to rise up, to the level of the responsibilities resting upon us. Oh, Catholics, our mission, and the end of our being, is not to buy and sell, and rival the children of the earth in luxury, in avarice, in pride, or in vanity. GOD has given us a work to do here in this new world which with boundless energy is just springing into the full expansion of its strength and natural resources. The mission of Catholics is *to convert the world.* Our special and instant mission is *to convert our country!* If we do not succeed, we shall be scarcely in our graves when the deluge of impiety will sweep over the land, destroying both the Church and the State. In truth they do not read the times nor the country aright, who dream that there is any middle course to be pursued. We must give religion to our political liberties, or our liberties, like an unregulated steam-engine, will shatter and dash in pieces not itself alone, but us also. The United States must become a Catholic country, or it will first of all lose the vague sense of reli-

giousness that still checks its madness; then rush into political radicalism and democratic robbery; and finally perish, as Voltairian Mexico is perishing, for the want of that political and personal morality which cannot long exist in a nation where reverence for religion is gone.

"We must convert the country. We have t· o means to do it. Prayer and action. As to the latter, we had best do one thing at once, and the one thing which we believe the Catholics of New-York are ready to engage in, the thing which we believe they will enter into with enthusiasm when they understand it, is the noble plan proposed by our Archbishop for supplying New-York with churches. Have our readers been at work in this matter since we spoke of it last week? Have they spoken of it to one another? Have they shown their zeal by offering their services to their respective pastors, and urging them to organise for the work, instead of waiting to have their pastors urge them? We repeat what we said last week. It is not much that is wanted of any one. We would recommend each one to commence by offering to give, or to do, only *half* that he feels able to offer. But let *all* engage cheerfully, heartily, in the work. Who will offer to be collector for one block of buildings, so soon as the plan shall be arranged? Who will offer for half a block? Who for the one side of a block? We speak thus in detail that our readers may understand in advance what is the nature of the work proposed;—the collecting of very small sums, sixpences, or three cent pieces, or pennies even, month by month, or week by week, *from the whole Catholic population of this city.*

"Once for all, let us rise up like men. Let us rise up as a vast community should do, and put an end to the existing state of things, in which it is impossible for Catholics even to attend Mass for want of room, and non-Catholics are afraid to attempt entering our Churches for fear of being trodden down by the crowds. Again let us put an end to the state of things in which from the scarcity of churches the pew-rents are so high, or supposed to be so high, that the poor remain about the doors of our sanctuary thinking that the right to a seat is a thing above their means, or unnecessary for their welfare. There are a host of evils that will be done away with by the multiplication of churches in the city. We shall speak of some of them again."

We should like to ask the Editor of *Freeman's Journal;* What has made Mexico *Voltairian*, or infidel? It has not been the Protestant Religion, for Papal Intolerance, to this day, has utterly excluded Protestantism from that unhappy country. What then has done it? *We* can answer—whatever *he* may choose to do;—*It was* the Roman Catholic Church, with her superstitions, her ignorance of God's Word, and all her abominations, that has made *Mexico*, as she has made *France*, Voltairian. The same dreadful results will be reached in Italy, Spain, Austria, South America, by the same causes.

The Religious Societies of the Protestants at France.

The following statement of the Receipts of the Religious Societies among the Protestants of France will interest our readers, as furnishing one of the indices that will show the advance of evangelical piety and zeal in that im-

portant country. It is scarcely thirty years since the oldest of these Societies (the *Protestant Bible Society*) was founded, and most of them were not in existence twenty years ago. We give them in the order in which their annual meetings were held in the last week of April and the first of May of the present year:

	Receipts.	Expenditures.
The Refuge for Protestant Children, at St. Foy,	37,559	33,614
The Religious Tract Society,	64,600	75,600
The Protestant Bible Society,	36,144	27,921
The Sou Protestant Society, (Missionary,)	12,122	12,000
The Evangelical Society of France,	150,202	175,484
The Society for Evangelical (Foreign) Missions,	88,970	99,600
The French and Foreign Bible Society,	101,000	86,536
The Central Protestant Society for Evangelization,	51,215	34,035
The Society for the Encouragement of Primary Instruction,	43,395	42,363
The Institution of Deaconesses,	60,000	60,000
	645,207	647,153

From this it appears that these ten Societies raised about $118,000, and expended nearly $121,000. There are local Societies, chiefly of a Home missionary character, at Bordeaux, Lyons, Lille, and Strasburg, whose receipts are not included in the preceding statement, which if added might make the amount come up to $140,000, if not $150,000. It is true that a portion of the receipts of some of the above-mentioned Societies came from churches and societies in Great Britain, the United States, Holland, Germany, and Switzerland, (especially the two former.) Yet the Protestants of France themselves contributed the most of these sums. In the year 1835, when the writer of these lines went to France for the first time, the receipts of all the Religious Societies among the Protestants of that conntry combined did not amount to one-half, not even one-third part, of what they did last year. Our brethren of that country have good reason to bless God, and take courage.

An Argument in behalf of Canada.

The Rev. Mr. Taylor, at a late meeting, held in Montreal, of the French Canadian Missionary Society, is reported to have spoken as follows:

"When he asked aid of the churches of the United States, however, he must give them a hint that, to afford it was no less their interest than their duty. The history of Europe taught the impolicy of neglecting the advances of the North. He did not say of the barbarians of the North, for we had no barbarians here; nor the lower classes, for all were equal; but he spoke of the people of the North, whose energy was proverbially so great, that the people of New England might some day be in danger of becoming victims to Lower Canada, if the latter country were

permitted to continue under the control of the Pope and Jesuits. If the people of the United States did not raise Canada up to their level, the time might come when Canada would put forth her destructive power to reduce them to its level. He told them, then, not to look at Canada as a region only of ice and snow. There was more in Canada than snow; but even snow, if neglected, would accumulate until it formed a destructive avalanche, to overwhelm some village below it. Whether we had commercial reciprocity or not, there was moral reciprocity, so that the condition of each nation must affect all its neighbors. Whatever other fluctuations might take place, this one great law of the Kingdom of Heaven remained ever steadfast, immovable. But the society must also help itself; following the good advice, 'take all the help you can obtain of others, but depend on yourself.' There must be more laborers, missionaries, *colporteurs*, money, zeal, and determination. They must have men not afraid to endure insult, and must determine to protect their agents from insult. It was to the honor of their laborers, that they had always been ready to suffer for CHRIST; but not for the honor of the Society that they should permit them to be ill-treated by any inferior magistrate or officer of the law. He here told a story of a friend who had seen at St. Anne's, below Quebec, some crutches suspended in the church, which were said to have been left by cripples miraculously cured there; but which his friend, on examination, found had never been used at all; and then enlarged upon the low social condition of all Catholic populations. Wherever you went, he said, on railroads or similar works, you saw the drudgery performed by Irish Catholics and French Canadians, while the masters and overseers were Protestants. How was this? Simply because of the ignorance in which the Papists were kept. They were behind no nation in natural abilities; all they wanted was equal training. If educated like their masters, they would be masters themselves. A conflict was said to be approaching between Protestantism and the Papacy; giving grounds to fear for the very existence of Protestantism. Such a conflict was approaching; but he had no fear for it. The Continental nations of Europe might rise and beleaguer England under the directions of the Priest and False Prophet, but GOD was on England's side. He was twice armed who had his quarrel just. England might enter the struggle under her old motto, *Dieu et mon droit*, for 'Britannia needs no bulwarks, no towers along the steep.' She rested on the Bible and the Protestant religion. Let her take her stand there, and in the cause of human liberty, it would be an honor to any man to fall, while in the end the cause must conquer.

> For freedom's battle once begun,
> Bequeath'd from bleeding sire to son
> Though baffled oft, is ever won."

A Lying Wonder.

Our worthy Irish Missionary who labors in Albany and Troy has sent us the following communication, which we give in his own language. It may serve to give our readers some idea of the lying wonders and base delusions which the Romish priests in Ireland and some other countries per-

form; and which they encourage the ignorant and credulous to believe, in order to maintain their hold upon them. It would seem almost incredible that any men could be found in this country who are capable of practising such wretched deceptions. But the account which is given in the subjoined statement is too well authenticated to permit us to reject the story as untrue, however improbable it may at first sight seem to be. Here it is:—

"*Mr. Editor*,—I give you, herein, some information respecting a 'lying wonder' wrought in Troy, New-York, last winter, and respecting a female who was the '*medium*' of it. I have come to the conclusion that this female is a Jesuit, after as good an examination as I have been able to give the matter. I have been fed with such lying wonders in early life, and in Ireland as well as in this country there are many who, for want of knowing any better, will feed upon them in their hearts by faith and thanksgiving. About the time this lying wonder of which I am about to write happened, I had been talking of it in the office of Mr. Luther, of Albany, (coal merchant,) where were a number of Irish waiting for a job. One of these men declared, with many curses on his soul if what he told was not true, that he had seen a devil cast out of a woman in his own parish in Ireland, by the priest. I told him that it would be better for his character's sake for him to say he *heard* of it, than *saw* it.

"Mr. J. W. Lockwood, a respectable merchant in Troy, and son of the late Mayor, kept two or three young women as 'helps' for his lady, last winter. The name of one of them is Eliza Mead, and the name of another is Catharine Dillon, a native of the county Limerick, Ireland. Eliza was the upper servant, who took care of her mistress and her children; Catharine was, and is now, the cook. Eliza appeared to her mistress to be a very well educated, and a very intellectual woman of 35, though she would try make believe that she could not write, and that she was subject to crazy fits. There was then presumptive evidence that she wrote a good deal, and there is now positive evidence that she could write. She used often, in the presence of Mrs. L. to take the Bible and other books and read them, and would often say that she thought the Protestants had a better religion than the Catholics, and were a better people. Afterwards she told Mrs. L. that she had doubts about the Catholic religion, and was inclined towards the Protestant; but now she is sure, quite sure, that the Catholic alone is the right one, for it was revealed to her.

"On the evening of the 23rd of December, 1851, Eliza and Catharine were missing, and when it was getting late Mrs. L. was uneasy and gave some orders about closing the doors as they were not in when they ought to be, &c.; but I will give you Catharine's affidavit about their business from home.

"City of Troy, S. W.—I, Catharine Dillon, say, that on Tuesday, 23rd December inst., about 5 o'clock in the afternoon, I went with Eliza Mead to see the priest, Mr. McDonnell, who was at home. Eliza Mead remained there till about 6 o'clock P. M. At that time I returned home, leaving Eliza there at the priest's; at half-past 8 o'clock of the same evening, or thereabouts, I returned to the priest's house for Eliza, and waited for her there till about 10 o'clock of the same evening, expecting that Eliza's conference with the priest would be ended, and that she would come home with me.

"During the evening there had been another besides Mr. McDonnell there.

About 10 o'clock, or little before, this other priest retired, as I understood. Soon after this Mr. McDonnell called me, with others, into the room where Eliza was, when he said that she (Eliza) was possessed with the devil.

"Mr. McDonnell then commenced interrogating the devil, asking the devil if he possessed her? The answer was, 'Yes.' Mr. McDonnell then asked, how long? And the answer was, 'Six months and nine days.' Mr. McDonnell then asked, who sent you into her? And the answer was, after similar questions, 'Mr. Lockwood.' The next question was, 'When?' 'When she was asleep,' was the answer. He then asked the devil if Mr. Lockwood had ever tempted Catharine? meaning me, and the reply was, 'Yes.' Then the question was, how many times? And the answer was, 'Three times with the sin of impurity, by offering her drink when she was asleep.'

"I came home about 5 o'clock in the morning, greatly shocked at what I had heard and seen, and impressed with the belief that Eliza was possessed with the devil. I went again to the priest's on Wednesday to find Eliza, when the priest, Mr. McDonnell, told me that he, Mr. McDonnell exorcised the devil at high mass that morning in the church, and drove the devil out of Eliza. That he, the devil, came out of her, Eliza, and spat at the Holy Cross of JESUS CHRIST and departed. He then told me that, as Eliza got the devil from Mr. Lockwood, in the house where I lived, I must leave the house immediately, and made me promise him that I would.

"During the appalling scenes on Tuesday night, Mr. McDonnell went to the other priest and called him up, but the other priest did not come to his assistance.

"These answers to the priest, when he was asking questions of the devil, were given in a very loud voice, and sometimes with a loud scream.

"CATHARINE DILLON."

"Subscribed and sworn to, this 31st day of December, 1851, before me.

"JOB S. OLIN, *Recorder of Troy.*"

[A Copy.]

"At the interview between Mr. J. W. Lockwood, and the Rev. Mr. McDonnell, officiating priest at St. Peter's Church, there were present Hon. James M. Warren, T. W. Blatchford, M. D., and C. N. Lockwood, on the part of Mr. Lockwood; and Father Kenny and Mr. Davis, on the part of the Rev. Mr. McDonnell, on the evening of the 31st December, 1851.

"Mr. McDonnell at first declined answering any questions,—questioning Mr. Lockwood's right to ask them. He would only say that Eliza Mead came to his house possessed, as she thought, with an evil spirit; that at first he declined having any thing to do with her,—1st, because he believed her to be crazy,—2nd, because he was at that moment otherwise engaged,—and 3rdly because she was not in his parish; but by her urgent appeals in the name of God to pray over her, he was at last induced to admit her. He became satisfied that she was possessed with an evil spirit, or devil, by saying the appointed prayers of the Church over her; for the spirit manifested uneasiness when this was done; and furthermore, as she was entering the church the following morning, she was thrown into convulsions by Father Kenny's making the sign of the cross behind her back. At high mass in the morning he exorcised the devil, and he left her, spitting at the Cross of Christ before taking his final departure.

"As to Mr. McDonnell's repeatedly telling Catharine that she must leave Mr. L.'s

house immediately, for if she remained there, he, Mr. L. would put the devil in her; Mr. McDonnell denied that Catharine asked him what she should say to Mrs. Lockwood when she should tell her, Mrs. L. that she was going to leave; and that she must tell her, Mrs. L. that it was because Eliza got the devil from Mr. L. Mr. McDonnell denied that Mr. L.'s name was mentioned by either himself, the devil, or any other person in his house, or in the church. Mr. McDonnell denied that the devil made any audible answer to any question, or on any occasion, that could possibly refer to any one but himself; and that he did not acknowledge that he understood him, the devil. Mr. McDonnell denied saying or doing, any thing whatever that was in any manner detrimental to the character of Mr. L. or any of his family. Mr. McDonnell repeatedly refused to answer the following questions, saying that Mr. L. was a fool, or that he (Mr. L.) must think that he (Mr. McDonnell) was a fool, to answer them, viz:—1st. Did you not ask the devil how long he had been in Eliza? and did not the devil reply, 'Six months and nine days?'—2nd. Did you not ask the devil if Mr. L. had ever tempted Catharine? and did not the devil reply, 'Yes, three times with the sin of impurity, by offering her drink when she was asleep.' Mr. McDonnell considered it insulting, that Mr. L. should visit his house on such business, as no power on earth but that of the *pope* had authority to question him on such matters. But being reminded that slanderous reports had emanated, from that very house, against Mr. L. he, Mr. McDonnell, said it was all to see what kind of a man he was that brought him (Mr. L.) there, and if reports were exaggerated it was nothing to him.

"Mr. McDonnell said, that he cleared the church before casting out the devil, and that there was but one person besides himself there. That every word spoken in the church was in Latin, and nobody in the church understood a word of it. That he had heard of threats made by Mr. L.; also that Mr. L. had said, the pretended answers of the devil were made through the medium of ventriloquism. Father Kenny in the progress of the interview made two or three attempts to speak, but was prevented by Mr. McDonnell.

"Thus ends the report written down by Mr. L.'s brother, who was present immediately after the interview. It was all Latin in the church, we see, but the low Irish will not believe that the devil could understand Latin. However it was not all Latin in the priest's house, where Catharine Dillon heard what she declared upon oath. How slow the priest was to admit her (Eliza Mead) in the beginning, and to believe that she had got his sable majesty in her, until it manifested uneasiness under the cannonade of church prayers!

"But you will ask, how could an educated priest, or an intelligent woman, condescend to such diabolical impositions? I think it is something after the way that a man gets to be a drunkard; he may not like the taste thereof at first, but afterwards he will smack his lips and say, '*there is nothing like whiskey.*' And as their food becomes part of their bodily substance, so are those 'lying wonders' converted into their spiritual substance. So I think; I am, however, but a very humble philosopher, and therefore I will use the diction of the Holy Spirit on the matter; 'For this cause God shall send them strong delusions, that they should believe a lie,' *even of their own making, or what may easily be seen to be lies of other's getting*, 'that they all might be damned who believed not the truth, but had pleasure in unrighteousness.'

"Albany, June 2nd, 1852. "JOHN MURPHY."

A Remarkable Priest.

We find the following notice of a Canadian priest in the Report of one of the Society's Missionaries, in a State bordering on Canada:—

The second of this month the Catholic Priest of B * * * * *, came to B * * * *, and the Americans have had again the weakness to let him have the Town Hall to perform in.

But let me tell you, that there the doctrines of the children of God, American as much as Protestant Canadian, were trodden under foot by Romanism.

"Dear friends, permit me to tell you a few words which this priest has said. After he had implored the assistance of the saints, he said to the people:—'Hearken, dear Catholic brothers, what has grieved me since the last time that I visited you, is the fact, that several of those that had taken the body and blood of Jesus Christ at the foot of this altar are now in the assembly of the demons, the heretics. Brothers, do you wish me to tell you what the Protestant religion is? It is the invention of the devil. Now, my brothers, if you have any of those books that are corrupted, such as tracts, Protestant Bibles, if you are afraid to burn them, bring them unto me, and I will reduce them to ashes before you.

"I say unto you, go and ask those Protestants, where they have found their commission? They have nothing to answer you. Ah, why so? Because they have taken it of themselves.

"It comes not to them from God, but of the devil; for they are impostors, reprobates, and Judases, who, after having taken the body of Jesus Christ, went and sold him, for a few pieces of silver; this is the image of those apostate Canadians.

"When they are in Canada, they are obliged to do their religion, because they are afraid of the Church.

"When they are in the United States, they say, 'God does not see us at present, for he does not pass the frontier; we are in a wide field, let us do as we please.'

"They assemble themselves together and they go and see the Americans, and they say, 'How much will you give us if we embrace your religion?' Then the Americans give them a bushel of potatoes and twenty-five cents in cash, and then they are Protestants.

"After this they assemble themselves together, and then unite themselves to the Church of the devil. Go and ask those Protestants, Episcopalians, Congregationalists, Methodists, and Baptists, whence they have taken their mission? But I have received it from the bishop, and the bishop from the pope, and the pope from St. Peter. The Catholic Church is founded amongst the waves in the middle of the great sea, and all the waves that have come to dash themselves against her, and she has not fallen.

"Ah, my Catholic brothers, in the fifteenth century there was not a single Protestant. The church had * * *

"It was in that time that the Church was the happiest; but there had to be a Luther and a Calvin, to destroy her tranquillity."

While the priest was yet speaking, one of our Protestants who had heard him utter all these untruths, being impelled by charity, whilst seeing so many people who were delighted with the priest's falsehoods, arose and said to the audience. "This man is deceiving you with his lies!" and immediately after these words he left the Town Hall. But hardly had he done speaking before eighteen or twenty men ran out after him to beat him, but he had an opportunity to hide himself in a store.

After this, fourteen Catholics went to Lawyer B * * * *, to have several of our Protestant Canadians put in jail. The lawyer seeing this, dropped a line through the post office to one of our Protestant Canadians to find out what the priest had said.

When he had heard from the mouth of that Protestant Canadian all the abominable falsehoods that the priest had uttered, he told the Catholics, "If your priest is willing to come here and prove to me in a truthful manner all he has said, the Protestant Canadians will be found guilty. But if your priest is not able to do this, he will be henceforth recognized to be a liar, and a very guilty man."

When the Catholics heard this they feared, and said, "We will drop the case."

A Few more Words from the same Priest.

The children of one of our Protestant females lately were quarrelling together for a little brass crucifix that their mother had ceased to adore. Their mother seeing this, took the little idol and threw it into the fire.

This has caused a great deal of noise. The priest availed himself of this to stir up all the Catholics against us. He has preached, "that the woman was cursed of GOD for having done such a great crime;" and he also said unto them, "that this woman was already down to the bottomless hell."

After that, he showed them a little black idol, and said unto them, "Come and kneel down before this JESUS, and kiss His feet, so that the sin of the unhappy woman may be pardoned, if she repents." After this he began to say to his audience: "Woe unto me, that I am not able to speak English; for I would have only to say a few words to my Irish brothers, and I know that they would be ready to punish that heretic that said I lied." By this means, he has stirred the spirit of his Catholics to such a pitch that they have struck me, and they say, that if they meet me in a very dark night they will beat me so much that I will not return to the village again to preach. But there are several Catholics who were sore vexed at him, because he was cursing those for whom the SAVIOUR JESUS CHRIST died.

There is a gentleman in this town, Mr. W * * * *, who wishes to give us a piece of land large enough for a site for a church for Protestant Canadians. I desire that this donation should be passed to the name of the Society. I desire that you would send me information on this point, and a letter of recommendation, so that I may collect money from place to place, and find the means, if possible, to build this church.

Receive the humble salutation of your brother in CHRIST JESUS.

Decline of Popery in the United States.

We referred in our number for July to the great excitement made in Ireland by certain statements contained in a letter from the Rev. Robert Mullen, one of Primate Cullen's delegates, sent to this country to collect funds for the new University that is to be established at Thurles, in opposition at once to the Dublin University, and the Queen's "Godless Colleges" at Galway, Cork, and Belfast. This letter appeared in the *Tablet*. A good summary of the statistical part of it is contained in the Halifax *Sun*, and is as follows:

"Under the heading, '*A Word in Season to the Priests of Ireland*,' the Rev. Robert Mullen, Missionary to the United States, on behalf of the Catholic University, endorses, unintentionally, a statement, 'that of the number of Irish Catholics emigrating to the United States, one third, at least, were lost to the Roman Catholic Church.' The Rev. gentleman recommends most earnestly that 'the people be kept at home,' and 'millions be saved from spiritual destruction.'

"The present population of the United States is about 25,000,000, and of these the Catholic Church claims only 1,980,000. From the year 1825 to 1844, 1,250,000 left Ireland, one million of whom came to America; the proportion of Catholics amongst them may be fairly estimated at 800,000. Since that period to the present the numbers who emigrated thither from Ireland, at the lowest calculation, were 1,500,000; and taking the Catholics as above, they will have in nine years 1,200,000. A large number (say half a million) came from Germany, some from Italy, France, Belgium, and other countries, during the last ten years, half of whom were Catholics, say 250,000. Twelve years ago America had a Catholic population (according to Dr. England, Bishop of Charleston,) of 1,200,000. Calculating the increase of this number by births, at the very small number of 500,000, and adding for converts in the larger cities and towns 20,000, will show the following total:

Catholic emigrants from the year 1835 to 1844,	800,000
Catholic emigrants from 1844 to 1852,	1,200,000
Catholic emigrants from other countries,	250,000
American Catholic population twelve years ago,	1,200,000
Increase by births since,	500,000
Number of converts,	20,000
Numbers who ought to be Catholics,	3,970,000
Number who are Catholics,	1,980,000
Number lost to the Catholic Church,	1,990,000

Say, in round numbers, two millions!

"Mr. Mullen is *not* of opinion that the evil which he deplores is to be set down to the account of the bishops and priests of the United States. There is not, writes this enthusiastic zealous servant of the Church, 'a more apostolic, prudent, zealous, self-sacrificing body than the American bishops.'—'It is not their fault that the *faith has died out* in so many millions.'"

Mr. Mullen follows the "Catholic Almanac," published in Baltimore, under the auspices of the Archbishop of that city, in his statistics of the Roman Catholic Church in this country, and not the statements of Archbishop Hughes, who in 1850 estimated them at *three millions*, and now says that there are *three millions and a half*. This is certainly a very large increase for the short period between the month of November, 1850, and the month of April, 1852, some fourteen months. The half of that number would be much nearer to the truth.

Mr. Mullen represents the Roman Catholic Bishop of Charleston, Dr. Reynolds, as having said to him, after having approved of the object of his visit to America,—"You will serve Religion still more by proceeding, on your return to Ireland, from parish to parish, telling the people not to lose their immortal souls by coming here." He even states that Archbishop Hughes said to him: "the people at home (Ireland) do not fully understand the position of the emigrants—thousands being lost in the large cities, whilst in the country the faith has died out in multitudes." This reads very strangely after all the boasting of his Grace, and his organ (the *New-York Freeman's Journal*) within the last two years, about the great increase of Romanism in this country.

That this country is a hard field for Romanism we do not doubt. On this point the *New-York Observer* of June 10th has some excellent remarks:

"These statistics confirm the opinion we have often expressed, that the Roman Catholics who come to this country are, *in vast numbers*, led to break away from the trammels of that corrupt and destroying Church. They may not become members of any Protestant denomination, but they insensibly become impregnated with the light and liberty of this free country, and necessarily they lose confidence in their priests, mere tools of despotism, agents for the perpetual slavery of the mind of man. If any fact is settled by universal observation and history, it is that Popery and Intelligence cannot co-exist. Ignorance is the natural aid of Popery, and helping it, as stagnant and putrid waters breed disease. Protestantism, as running waters, fructify the fields. Hence we have never doubted that Rome is losing far more than she gains by the extension of her Church into this land of light and liberty. Of those who actually emigrate to this country, thousands fall away; not more by the effect of Protestant efforts, than by the silent but mighty influence of the newspaper, the school, and daily contact with the mind and heart of honest freemen! The *Protestant* is a free, outspoken man; and the poor vassal of a spiritual tyrant soon learns to admire the liberty that distinguishes the men and the land he has found. It is a new world to him, and if he is a MAN, there is something in him that responds to the genius of freedom he meets in his brother man

"But even more does Popery lose of the second generation of her children. Young America has no affinity with Old Rome. The boys know too much. They pick up knowledge enough in the street and in the day-school, to make the doctrines of the Church of their fathers appear to them, as they appear to us, absurd and contemptible. You cannot persuade a half grown boy who has been five years to a New-York school, that a piece of bread is a piece of GOD. He knows that the doctrine is blasphemous and damnable; he scouts it and its teachers, and if he becomes an infidel outright, the change is not to be wondered at, scarcely to be deplored! This boy rejects the teachings of the Church of his fathers, and emancipates himself from the servitude of the Church, and tens of thousands do the same. Thus Popery loses every year, and will lose. GOD is not giving this fair heritage, our Protestant America, to the pope. We are told that in the council at Baltimore just dissolved, it was predicted that in 1862 this would be a Roman Catholic country! Some of us will live to see the prophecy unfulfilled, and to rejoice in the failure of the Papacy here and at home."

Many attempts have been made by American Romanists, as well as Irish, in the columns of the *Tablet* to overthrow the statements of Mr. Mullen. In one of those communications it is correctly stated that the increase of the Roman Catholic population, by immigration, especially that of Irish origin, is often greatly over estimated. This writer says truly, that sufficient allowance is not made for the great number of deaths among them during the first years of their residence in America, from exposure, want of good houses and food, accidents on railroads and steamboats, epidemics, etc. etc. But he sadly understates the number of foreigners who arrived in 1851. One gentleman, an American, (Wm. C. Herring,) now in Europe, who gives his residence as No. 310 Broadway, New-York, says that he never has known one Irish Roman Catholic turn Protestant in America!

Widely different is the statement of a correspondent of the *New-York Freeman's Journal* of June 5th, who, speaking respecting the great numbers who turn away from Romanism in the rural districts among us, remote from Roman Catholic churches and priests, says: "We know of a Catholic couple who settled in an adjoining county, some seventy or eighty years ago; their descendants are very numerous, but there is not a Catholic now among them! In another county, an old Irish couple are still living, and still prefering the Catholic Faith, whose children, grand children, and great grand children are something over one hundred souls; yet there are but two or three Catholics at present among them!"

We are inclined to think that Mr. Mullen's estimate (that of the Baltimore gentlemen) of the number of Roman Catholics in the United States last year is too low, and that his estimate of the "falling away" from Romanism is considerably exaggerated.* Nevertheless, we deem it certain that there

* Some of the statements which have been made in English journals, on this subject, are quite erroneous. The *Quarterly Review*, for instance, has asserted that the popu-

is a great defection, especially in the large cities where many cease, without being noticed, to attend the Roman Catholic Churches, and fall into Infidelity, and in the rural districts where they are remote from priestly influence and disseminated among Protestants, and are brought under an influence which gradually undermines their superstitions and errors. Very many, especially of the young men, are becoming infidels. Many of the third generation will, we doubt not, become Protestants.

We have no doubt, too, that increased effort, sustained by increased prayer, on the part of Protestants, is bringing many Romanists to the knowledge of the truth among us. Of such conversions we hear every week.

We have never doubted that if the Protestants will do their duty to the Romanists among them, very many will be converted. Infinitely better is it that this should be the case than that they should become infidels. If we would do our duty, we must exert ourselves. GOD sends these people to our shores to be converted to a true Christianity. This is not going to be brought about by folding our arms and doing nothing. No verily!

A Remarkable Document.

We have read the recent "Pastoral" of his Grace, the Lord Primate of Ireland, and we know not when we have seen any thing more remarkable. The latter part contains some good things on the subject of education, and the duty of submission to the civil government, the avoidance of riots, etc. But a large portion of this Pastoral is taken up with the duty of the "faithful" to pay their homage and supplications to the Virgin Mary—especially at the season in which it was issued, the month of May—which is the month set apart for her worship. We give one extract from it on account of its reference to the "Council of Ephesus," the "Council of Robbers," as it has too justly been called. We would not forget, in passing, to say that his Grace is careful to repeat the old formula, that out of the "Holy Catholic Church there is no salvation," and therefore he urges his subjects throughout the "Green Isle" to pray with great earnestness for the "heretics" and "schismatics" whom the Reformation has continued to raise up these three centuries! But here is the extract.

"When in the fifth century, instigated by the spirit of the wicked one, the impious Nestorius, undertook to deny the Divine maternity of the Holy Virgin, the principal origin and foundation of the respect we owe her—the whole Christian world

lation of the United States is now 23,000,000, (it is now all of 24,500,000,) of which 3,000,000 are Irish emigrants! To these 3,000,000 of Irish emigrants, it adds 4,500,000 Americans of Irish origin, making 7,500,000, either Irish or of Irish origin! This is greatly beyond the mark.

displayed its zeal in this sacred cause. The great Pontiff, St. Celestine, to whom we are indebted for the mission of St. Patrick to Ireland, condemned the growing error, and to check its progress more effectually, convened a general council at Ephesus, which opened on the 22d of June, 431. When on that day the assembled Fathers declared that the Virgin was Mother of GOD, their decision was received with joy and exultation throughout the world. In Ephesus the streets and houses were illuminated—the Fathers of the Council were conducted with shouts of delight to their abodes,—and incense was burnt before them on the way. What a manifestation of the feelings of the faithful towards the holy Virgin at so early a period of the history of the Church! But these feelings are more fully illustrated and expressed in a homily recited during the Synod, by St. Cyril, patriarch of Alexandria, whose forcible words I will transcribe—'The assembly of saints,' says he, 'beaming with joy, invited by the ever-blessed Virgin Mary, Mother of GOD, has hastened with eagerness to this place. This union of the holy fathers, even were I oppressed by sadness, would fill my mind with delight. Now we see accomplished amongst us the sweet words of David, '*quam bonum et jucundum est, fratres habitare in unum.*'

"We salute thee, then, O! holy and mysterious Trinity, who has convoked us all in the Church of Mary, Mother of GOD. O, Mother of GOD!—O, Mary, we salute thee, august treasure of the universe—lamp which cannot be extinguished—crown of virginity—sceptre of orthodoxy—indissoluble temple—mother and virgin!—through whom He has been blest, who, according to the Holy Gospels, 'cometh in the name of the LORD.' We salute thee, who hast enclosed in thy virginal womb the Immense and Incomprehensible, through whom the Holy Trinity has been glorified and adored, the Cross celebrated and exalted throughout the world!—through whom Heaven triumphs, the angels and the archangels rejoice, the demons are put to flight, the tempter has fallen from Paradise. We salute thee, through whom the fallen creature has been raised to Heaven, through whom all creatures involved in idolatry came to the knowledge of truth; through whom holy Baptism, and the unction of gladness, have been granted to the faithful, through whom churches have been founded all over the world, and the nations have been brought to repentance. In a word, we salute thee, through whom the only Son of GOD has been raised up as a light to those who were seated in darkness, in the shadow of death—the Prophets have predicted, and the Apostles preached salvation to the nations: thee, through whom the dead came to life, and kings reign in the name of the Holy Trinity. What tongue can worthily tell the praises of the incomparable Mary?"—*Labbe, t.* 3, *col.* 583, *apud l'Abbe Rohrbachar, vol.* 8. *p.* 62.

Our Own Operations: Home Field.

A Missionary among the Irish in this city remarks on the willingness of many Romanists to send their children to the Sunday-schools, though they will not attend Protestant worship themselves. Such persons frequently remark to him—

"I go nowhere to church, I haven't been to my own church for the last three years; one church is as good as another."

"Then," says our missionary, "My friend, you stand in great danger of losing your soul by your contempt of God's commandment; but do not ruin your children. Let me take them to the Sabbath-school, where they will be well taken care of and instructed."

The answer is, "I have no objection—I know they will hear nothing bad there—take them away."

"Thus I think something is gained; for I well know that however greedily a parent may devour Paine's books, and such like trash, he never willingly puts it in the hands of his children. The noblest work that could possibly engage the Christians in our land is the religious education of our young native Catholic population. I have read to those families the New Testament in Irish and English, selecting those passages which were, I thought best suited to their condition. Indeed, I may say, that some of them heard me gladly, and in two families such an interest was awakened on the subject of religion that I had no difficulty in getting them to unite with me in prayer, and leaving with them two Testaments, which they promised to read. I have great hopes of one man who has a large family, and reads the Doway Bible. I know he sincerely asks "What must I do to be saved?" There are many practices of his church which he dislikes—but more especially that of confession to a priest, and prayers in an unknown tongue.

"I addressed a little meeting last Sabbath in Fifty-first-street. The Romanists (that were) are now, as Mr. B * *, tells me, the most regular in their attendance there, and willing to make every sacrifice for its support. My Bible-class in the Sabbath-school is well attended, and I have in it three converts from Romanism.

"Many ladies and gentlemen who know me, desire me to call at their houses, and speak with their servants on the errors of Catholicism. In this way, too, much good is silently doing, and many of those benighted creatures, far removed from priestly influence, are brought near to the Saviour. In one of those families a very interesting girl has been led to renounce many of the errors of Popery, and to study the Word of Life gladly since I have had a conversation with her. I trust she is firmly established on the Rock which is Christ Jesus, and has chosen the better part, which will not be taken from her."

Another laborer, who is engaged in visiting the emigrants who arrive in our port, mentions various indications of good, and gives the following characteristic fact:—

"I sat down beside an old gray-haired man who was swearing most profanely, and said, 'Friend, do you know how often you have blasphemed God's holy name since I came here?' When I told him that he had done so nine times, he seemed awestruck; he said he didn't mean any thing by it. But, said I, 'If God should take you at your word, where would you be?' He told me that I was the first man who had warned him of his sin in so doing. Now this man is a rigid Papist, and assured me he had not 'missed' a Sunday without going to the Romanist Church, and so he seemed to think that was enough, and that it gave him a license to swear all the week. Such is, and ever will be, Popery."

A third missionary whose field of labor is likewise in this city, reports:

"During the month a few cases of a most pleasing and interesting nature have occurred, as the effect of the word, to which I may refer; the one is that of an aged man, who was lately dangerously ill, and was anointed by his priest, as a preparation for purgatory; but who, contrary to all expectation, recovered. I became acquainted with him, and labored to show him the way to Heaven—JESUS, the way, the truth, and the life. He appeared delighted, and said that was just what he wanted; and desired that he might be fully instructed in the way of salvation. Since that, he said he would have the Bible and thankfully received some books from me, and says he will regularly attend the church in his neighborhood, where the Gospel is preached. Another case, that I may mention, is that of a man and his wife and two children, that resided near the place where my church was in Ireland. They there resisted the light and all efforts to bring them out of Papacy. But happening to call there one day this month in my visits, I endeavored to point them to the SAVIOUR of the guilty, as the only refuge from the wrath to come, and showed the inutility of all Papal rules and ceremonies; and I trust that they have decided not to trust any longer to lying vanities. They told me that in future they would attend preaching at the Sunday-school in Dr. R——'s church, under whose ministerial care I recommended them to place themselves, his church being in their vicinity.

"I may also intimate that I have baptized three children belonging to Irish families during the month, while the word preached on these occasions seemed to afford remarkable interest and attention, and some mentioned the profit they derived from the occasion."

Another missionary, in Brooklyn, writes encouragingly; amidst much that is trying in the peculiar nature of his work, he finds evidence that the seed of truth sown is springing up.

In Providence, R. I., the faithful labors of Mr. ——— are, under God's blessing, producing, among the Irish Romanists, a greater willingness and desire to hear the Gospel.

In one of the villages of Massachusetts a missionary of this Society has lately begun to hold meetings on a week evening, for the special benefit of the Romanists. The attendance has increased rapidly; and in the latter part of May there were evident signs of the HOLY SPIRIT'S influence upon the heart. Many copies of the Scriptures have been distributed, and free access is had to most of the Roman Catholic families of the place. During the last month our missionary visited 224 families, in all but four of which he was permitted to read the Bible.

Our German missionary at Cleveland, Ohio, mentions several conversions of Romanists to the true faith of the Gospel. To illustrate the practical impression made on ignorant minds by some of the doctrines of Romanism, we transcribe from this laborer's report the following statement:

"I called some time ago upon a gardener, who seemed to be an honest and respectable man. The conversation turned on the different feasts that were celebrated

during the last month, and lastly, to the feast of our LORD's Ascension. To my great surprise, the gardener said he could surely not believe that JESUS CHRIST ascended to heaven. Indeed, he believed that the holy mother Mary ascended into heaven, but the ascension of her SON was very doubtful to him. 'Who,' I asked him, 'gave you assurance of the ascension of Mary?' He replied, 'Can you suppose that GOD the FATHER would leave *his wife* always on this earth? Certainly he took her soon away, and placed her on his throne with himself.' 'But,' said I, 'why do you doubt that JESUS CHRIST ascended into heaven?' He replied, 'I know only that Mary is the door of Heaven and JESUS CHRIST was not always obedient to his mother!' I had never heard such an argument, therefore I did not know at the first moment what I should say. At last I began and said, 'Poor man, you have just spoken a great blasphemy. Pray with me to the LORD, that he might forgive you your sin, according to his infinite grace, and might enlighten your mind with His SPIRIT.' And then I showed to him that our faith must rest alone in the Word of GOD and not in the fables of priests; that the LORD JESUS CHRIST, GOD in flesh, redeemed us by his life, sufferings, and death, and resurrection; that his ascension is related in the Bible, but not a single word mentions the ascension of Mary; and that all men, and even Mary, his mother in the flesh, are saved only by faith on Him. The LORD gave me His blessing, so that my words made an impression and convinced the man of his false opinions. He confessed to have been very wrong. You see here, how the carnal mind of the common Catholic comprehends the doctrine of the adoration of Mary, and what conclusions are drawn from it."

The success of evangelical labors among the Irish population at Rochester, New-York, has been followed by some opposition stirred up by the priests; and on one occasion a meeting for prayer was disturbed with the intrusion of a number of persons who threatened to injure the "turn coats," as they termed them. Nothing serious occurred, however, and the following extract from our missionary's report shows that the good work continues:

"On last Sunday week three more converts from Popery joined our church; the father and two children, a son and a daughter—the son about seventeen years of age, and the daughter fourteen; well grounded and established in the faith as it is in JESUS. Two more belonging to the same family, united with the same church on a previous occasion of admitting candidates; so that there are five of them now united with our church, besides seven or eight more who have united with other churches. No less than thirty have renounced Popery, the most of whom attend my meetings. These are encouraging facts, and they become doubly so when we take into consideration the fierce and protracted opposition which we have to encounter; but 'If GOD be for us, who can be against us?'"

Our missionary in Boston pursues the humble work of visitation with assiduity, and meets with many cases which testify to the benefit produced by that work. We can only find room to extract the record of one day's labor from his journal for the last month:

"Visited five families this day, read and exhorted in each place. I had ten hearers, six Romanists, four Protestants. In more than one place I felt gratified to hear the

fact that my humble labors had been blessed, acknowledged by some Roman Catholics. I cannot go into detail; one item will suffice. I was setting forth the necessity of being born again, from the words, 'Except ye be converted,' &c. when a female, who is, I trust, not only convinced of the errors of Popery, but also the subject of a Divine change, replied to a Romanist present, 'Allow me to tell you, that baptism will not change your mind, nor procure salvation. Like you, I once thought it would, but now I know, that unless born again, I could not go to Heaven, though I was baptized in infancy.' Thus she fearlessly rendered an account of the faith that was in her, which seemed to make an impression on the other."

Another extract, from the report of a missionary among the Canadian French, on our Northern borders, must close our domestic intelligence for this month.

"During the past month, my time has been devoted to the people of M———, and of R———. In M———, our meetings, of late, have been well attended and interesting. A deep interest is felt by the brethren here for the salvation of their neighbors. In one neighborhood they have two prayer meetings a week, which they appoint, first at one place and then at another, until they have gone to every French family. They have, thus far, been refused admittance but once, and this by an old man who has not as yet attended our meetings; but there is yet hope in his case, as he is evidently more mild than formerly, and has of late allowed his children to attend meetings, at the same time charging them to behave becomingly. One week ago last Sabbath I baptized four in the town of M———, and next Sabbath I expect to baptize a number more at the same place; some of whom experienced religion last summer, and others more recently. I preach here every other Sabbath, and every other Sabbath in M———, and devote a portion of my time to visiting families during the week. I have trials to encounter, but am not discouraged. Pray for me, that the Lord may sustain me in my work, and that much good may be done."

P. S.—After we had prepared the foregoing notices and extracts, we received the reports of two more of our missionaries. One is a Frenchman who has commenced laboring at Champlain, New-York, and in its vicinity, with much encouragement, among the Canadian French, who are numerous in those places. The other is also a Frenchman, whom the Board have just sent to Detroit, Michigan, where there are several thousands of Canadians and many French, almost all of whom are Roman Catholics. He has entered upon this work with cheering prospects of success.

Foreign Field.

Hayti.

We learn from Mr. Niel, our missionary, that the number of those who have been brought to the knowledge of the true Gospel at St. Marc is thirty.

Twenty-three of these converts have been baptized by the Rev. Mr. Judd, of Port-au-Prince, and four more expected to be soon, at the date (May 25th,) of Mr. Niel's letter. Our missionary speaks gratefully of the kindness which he has received from the authorities of the city, who seem to entertain much respect for him. Mr. Niel purposes to commence a new mission at *Port de Paix*, and leave the post at St. Marc in the charge of a missionary supported by the same Society (Baptist) which supports the Rev. Mr. Judd.

Valparaiso.

The Rev. David Trumbull is prosecuting his work quietly at Valparaiso, and in the enjoyment of fine health. He is greatly in want of a suitable teacher to coöperate with him. He thinks that great good might be done by a competent man—a man of prudence, piety, and perseverance—in keeping a first-rate English school for the benefit of Chilian youth.

Belgium.

Our brethren in Belgium write that the good work goes on well in that kingdom; but they are greatly in want of help.

France.

The Anniversaries in Paris passed off well, notwithstanding the fears which had been entertained. In some departments and communes, evil-disposed prefects, mayors, and other civil officers of the Government, have thrown obstacles in the way of the colporteurs and missionaries; in some cases these obstacles have proved insurmountable. But taking the country as a whole, the work of imparting the Gospel goes on successfully. The trials which are experienced lead to a more heartfelt dependance on God, and to more earnest prayer. The people, too, in many places, were never more desirous of hearing the Gospel than at present. All this is encouraging. The Protestant Religious papers of France are published as formerly, and we do not see that they hesitate to publish any thing which is really important. Some of them speak boldly about "conversions of Romanists" in France, and other countries, notwithstanding the *threat* which was addressed to the Rev. Mr. Lafoudrey, of Brest, in relation to a mere notice, in his journal, of similar conversions which had taken place in Scotland. We hope to speak more fully about France in our next.

Italy.

The Rev. Mr. Hastings has gone up to Turin, with the hope of being useful in Piedmont, and especially among the Waldenses, during some weeks.

The hot weather drives foreigners away from Rome during the summer, and of course closes the chapel of which he has had charge during the last three winters.

Our missionary in Piedmont is engaged this summer in preparing a work on this country (substantially a translation of *Religion in America*,) in Italian, for circulation in the kingdom of Sardinia, and elsewhere. It will probably be published before the year ends.

P. S.—We have received a very interesting letter from the Committee of the "Toulouse Society, for the Publication of Religious Books," which gives a most gratifying account of the work of that excellent Institution, whose books and tracts are read with great interest, and are in much demand in all parts of France, and in other countries. We wish that it were in our power to give it from time to time effective aid.

A Generous Offer: Who will be one?

We are authorized by a "friend of the Society" to say that he will be one of four persons to make up ONE THOUSAND DOLLARS, (each giving $250,) to aid the Waldenses in their great and good undertakings. Who will be one of four to give $250 for this noble object? Who will? A thousand could not be better laid out in Italy, or in the world, just now.

Notices of Books.

The eighth volume of Putnam's Semi-monthly Library consists of Madame Ida Pfeiffer's "JOURNEY TO ICELAND;" translated by MISS COOPER. The description of this rarely visited country is not the less interesting as given by a woman whose singular taste for adventure has led her at an advanced age to visit the most untravelled regions.

Number nine of the same valuable series, is entitled "A BOOK FOR A CORNER," by LEIGH HUNT. The eccentric author has here made up a medley of passages from various authors, some of whom are little known, and not much worth the knowing; and others so familiar that their introduction is amusing. It is a book that may be read once in a corner, and left in a corner afterwards.

Two useful little books, first published by the London Tract Society, have been reprinted by the American Sunday School Union; about "VOLCANOES" and "THE STEAM ENGINE." They contain practical information of great value, though not precisely adapted for Sabbath reading.

We have from the same publishing Society, another delightful story from the pen of the author of "Sunny Side;" under the name of "KITTY BROWN AND HER CITY COUSINS." The cheerful, healthy religion breathing in this writer's productions, will do great good. May she long live to write, and never get above writing for the children.

A fine critique on the life and works of Chalmers, attracts our special notice in the May number of the North British Review. The other papers of the number treat of prominent topics of the day. A new volume of the American reprint began with that month; we have already expressed the esteem in which we hold this, the most reliable, if not the ablest of British Reviews.

Two new publications of the Messrs. Carter should have been noticed in our last number: "Far Off" and "The Folded Lamb." The former is an interesting work by the well-known author of The Peep of Day; giving sketches of heathen lands and of Christian missions. The latter is the touching story of the precocious and lovely character of a little boy, who, in his short life of less than four years, bore faithful testimony to the power of the Redeemer's love. These little books are beautifully printed and illustrated.

An extended notice of Mr. Stiles's work on Austria and Hungary, must be postponed till the next month.

Romanism at Home.—This is the title of a handsome 12mo. volume of nearly 300 pages, published by the Harpers, containing twenty-six Letters addressed to Chief Justice Taney, by "Kirwan;" so widely known by his "Letters to Archbishop Hughes." These Letters to Chief Justice Taney exhibit Romanism in other phases—especially its civil, social, and political influences. They make a most readable volume; one that should, in fact, be read by *all* American citizens. It bears all the characteristics of "Kirwan's" former volumes—good sense; true logical reasoning; and a quiet, sly, Irish wit, that is charming—though sometimes, we must say, *a little rough.*

Miscellaneous.

Gratifying Scene in Ireland.

At Binghamstown, in the parish church of Kilenore, Erris, county of Mayo, the Rev. Jno. Hewson, Rector, a scene deeply gratifying to those interested in the progress of the Reformation in Ireland, occurred on Sunday the 14th instant. The Rev. Andrew Hopkins, lately Roman Catholic parish priest of that district, preached his first sermon to a crowded congregation, composed chiefly of his former flock. Nothing could exceed the attention paid to his really eloquent discourse—the text selected, 1st Peter, c. 3, v. 15. He commenced by showing the duty incumbent on all to fulfil the Apostle's injunction, and that in obedience thereto he presented himself before them, now in an advanced period of life, to proclaim the reasons of the hope wherein he now rested. He proved that his motives for leaving the Roman Catholic Church were not pecuniary, by contrasting the emoluments he formerly derived with the miserable stipend he now received. He showed that they did not arise from a desire to increase his worldly and priestly influence, for that as a priest he exercised power far exceeding that which any Minister of a Protestant Church could ever assume. He showed that he was not driven to this step by misconduct, and read the very excellent testimonial he holds from Dr. Feeny, his Roman Catholic Bishop. He proceeded next in tracing the course of his conversion to refer to the doubts of the infallibility of the Roman Catholic Church—then his conviction of her error in doctrine—then his disgust at her ritual observances—then his agony of mind at his own danger, and the frightful contemplation of having led so many

astray—then his fears and carelessness of conduct. At length by the power and mercy of God, he was led to cry with the jailor at Philippi, "What must I do to be saved?" and finally with the Prodigal Son, he exclaimed, "I will arise and go to my Father," &c. &c. He then dwelt on his present state; his doubts removed, his mental anxiety dispelled, his carelessness of conduct reformed, and the comfort and peace he now felt far exceeding all that the world could give.

He concluded by an affectionate appeal, in Irish, to his Roman Catholic hearers to follow his example; to come and taste "the waters of life:" to fly unto Jesus, the only safeguard for sinners; and to come out of that false Church, and "be not partakers of her sins, and receive not of her plagues."

Many were affected to tears by the touching appeal made to their hearts by their former priest, and many exclaimed, "We never heard such sound and comforting doctrine." We, who witnessed it, had much cause to bless God and take courage at the prospect of Ireland's speedy regeneration, when, without let, hindrance, excitement, or interruption, "a priest of Rome" can, on the very ground he occupied as such, turn round and preach the faith which he once labored to destroy.— *St. James's Chronicle.*

Places of Worship.

The following paragraphs, taken from a well-informed English Correspondent, are well worthy of a place in our Magazine; we may have occasion to refer to this article more than once.

There are in England and Wales no less than 28,290 places of worship, churches and chapels. They are divided as follows:

Denominations.	Churches.
The Established Church,	14,000
Presbyterians,	150
Independents,	2,572
Baptists,	1,943
Methodists,	7,908
Lady Huntingdon's Connexion,	30
Unitarians,	260
Quakers,	330
Various minor sects,	500
Total Protestant,	27,693
Roman Catholics,	597
Total places of worship,	28,290

In connection with this subject we copy the following statement from the able London correspondent of the *National Intelligencer:*

During the last twenty years the places of worship of the

Established Church have increased,	18·39 pr ct.
The Independents,	39·78 "
The Baptists,	61·77 "
The various bodies of Methodists,	102·19 "
The Roman Catholics in 26 years,	59·20 "
Protestant churches or chapels since 1831,	40·07 "
Roman Catholic chapels since 1825,	59·20 "

Protestant places of worship built since 1831, in comparison with Roman Catholic ones since 1825, as 34 to 1.

The most striking circumstance in this statement is the slow rate of increase in the places of worship of the Established Church, compared with all the other leading Protestant sects, and also with those of the Roman Catholic. It is true, many of the Churches of the Established religion are much more capacious than a majority of those of other denominations, but this would account for only a small part of the difference.

Thus, the Independents have increased their places of worship since 1831, more than twice as much as the church of England.

The Baptists nearly three and a half times as much.

The Methodists nearly eight times as much.

The Roman Catholics at least three times as much.

Of the minor Protestant sects there are no returns prior to 1840, but as subsequent statements show that they have all increased at least equal to the average of other sects, viz: 40·07 per cent. Truly this is a painful statement. Here is a princely hierarchy, supported by an immense revenue, advocated by an army of dignitaries and well paid supporters, backed by the entire patronage of the state, and possessed of all the prestige of antiquity, authority and historical association, distanced in its progress by every sect with which it comes in contact, and outrun by every party which separated from its authority.

The cause of this is, we think, very obvious. The great founder of Christianity said that his "kingdom was not of this world." They who have united the Church of England with the kingdoms of this world, must look for the cause of its retrogression in that holy alliance. What a deeper insight into the true philosophy of human nature, what a truer regard for the interests of religion, what a higher reverence for the rights of conscience and private judgment, did the framers of your Constitution exhibit when they declared in that immortal instrument that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and by the first amendment to the Constitution, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

God in History.

The Christian delights to trace everywhere the footprints of his GOD—to hear in every sound the voice of his FATHER, and to gather new proofs of his love, his power, his acting in and through and by all things for his glory. He sees and hears him in the Bible. He thirsts to see and hear him in Creation also; and the more clearly he is able to realize his presence above, around, below, the nearer he believes is that blessed time when the whole earth shall be filled with his glory. GOD is in history. It is impossible for any dispassionate mind to turn over the leaves of history, and fail to see what many would denounce as a disturbing element, but what the Christian hails as the finger of Deity. * * * The evidence of a presiding Providence in the affairs of men, in the biographies of peasants and the exploits of conquerors, and in the policy of cabinets, and in the rise, and reign, and abdication of kings, is just as potent to a reflecting—above all to a Christian mind—as is the sun to the outward eye in the unfolding buds of spring, and in the rich blossoms of summer.—*Rev. J. Cumming, D.D.*

French Enterprise.

The French government has lately appropriated a large sum, say 200,000 francs, towards the completion of a vast work, reproducing with the closest fidelity the paintings of the early Christians which still exist in the catacombs of Rome; many of which are from portions of the catacombs never explored until the author of the work, M. Herret, a French architect, penetrated into them not long since, in spite of great difficulty and much personal danger. The French government are about to send a scientific expedition to a complete and searching investigation of Egypt, Assyria, Mesopotamia, Media, Chaldea, Babylonia, and parts of Persia; also all along the course of the Euphrates and the Tigris, and especially on the sites occupied by the places mentioned in biblical history.

Morceau, from D'Arcy Magee's Paper.

For our part, we declare, the Irish race, in Europe and America—in this republic and that Empire—ought to have no feeling but one of sympathy with the French President. The sons of Louis Philippe have no claim on us! The "Provisional" Republicans of '48 took care we should have no claim on them! The legitimate Bourbon has no claim on us. But the Napoleon who projected the "Continental system" and "the invasion of England"—he, who outlived the agony of Waterloo, and was pestered to death by British vermin in St. Helena, has left a memory to us, as well as to France. This other Napoleon, who restored the Pope, the effective enemy of the Mazzinis and Kossuths, (who all hate us for our fidelity to our Christian and insular traditions,) has far more in his character to command our respectful sympathy.—We hope the Irish in Ireland, we are pretty certain the Irish in America, will not be cheated into any factious hostility to him, either of a pacific or warlike sort.

American Celt.

Popish Way of Repressing Truth.

On the night of Sunday, the 23rd ult. (writes the *Dublin Evening Herald*) a shot was fired at Michael Joyce, the master of the Protestant school of Whitefort, Headford, county Galway. The bullet entered the window, and lodged in the opposite wall, fortunately without striking Joyce, and effecting the diabolical design of the assassin. It is a curious coincidence that this man's school has for several Sundays been held up to execration, and publicly denounced by the Romish priests of this neighborhood. His having been the priest's clerk and schoolmaster, but being *now* a convert and a zealous diffuser of the truth of CHRIST, was the obvious reason of these extreme measures. A further threat was held out on last Sunday that the names of the inquiring young Roman Catholic men who were attending Joyce's night-school would be read out from the altar; but such a threat, we are happy to be informed, has been met with the scorn it deserved. We may further add that Headford is the town which links Tuam to Connemara, and already the Reformation has so far progressed there that upwards of fifty, who had been Romanists, now worship God in the purity of our Scriptural Church. It is expected that many more shortly will openly profess the truth, as the several classes for instruction held weekly by the Protestant clergy are largely attended by Roman Catholics, who nobly, in the face of every danger, are determined to exercise that *liberty of conscience* which is the birth-right of every human being.

Reformation from Romanism in Ireland.

As to the Reformation from Romanism in Ireland, Archbishop Whately, with his remarkable cautious habit of mind, was a long time sceptical. He feared that the work was not real, and that there had been some exaggeration about it. He instituted a careful inquiry, and he found not only that the work was real, but that it had reached the point where the persecution set on foot by priests was its greatest hindrance. He then originated in Dublin a "society for the protection of the rights of conscience." This Society has published a report, which embodies Bishop Whately's statement to the effect, that:—"He would not undertake to prove that no instance of bribery had occurred; but he had made a most rigid inquiry, and none had come to his knowledge; that, as a rule, the very reverse was the fact; and he was prepared to prove that the greater number of the converts had not only obtained no temporal advantage, but had been exposed to the most merciless persecution. He could also prove that several priests had given out that such and such bribes were offered as the price of conformity, which had been so far believed that persons had come to a Protestant minister, offering to conform for a consideration, though there was no foundation for such a notion, except the priests' assertion; and that he could produce instances of a bonus offered to the converts to induce them to return to the Romish communion. When the author of the charge of bribery was entreated to specify any case that had come to his knowledge, he adduced one, and only one such case of supposed bribery, which was one that had occurred above sixteen years before the famine began." Testimony like this is conclusive, independent even of the other strong testimony which has lately been made public to the reality of the work.

Scripture Illustration.

"We have drunken our water for money."—Lamentations, v. 4.

In the East all water, except at a private well or fountain, is free; but it is so far bought that householders, who have no supply of water close at hand, are necessarily obliged to pay persons for the labor of bringing it, as often as wanted, to their houses, unless this is done by members or servants of the family. Such payment can scarcely be supposed the present subject of complaint, since it is voluntary, and may be avoided by those who choose rather to labor than pay the price of labor. If the prophet speaks of Jerusalem, or places in its neighborhood, we know that there were no streams or rivers which furnished a constant and full supply of water, the most considerable being dry for a great part of the year. It appears that the supply was, in summer at least, derived from wells, fountains, and pools, which were free to the people, as appears from many passages of Scripture. The most obvious explanation of this passage is therefore to suppose that the Chaldeans took possession of those sources of supply, and required payment from the persons who applied for water. This may have been a measure either of gain or precaution, or both: but it does appear, from the frequent mention of suffering from thirst, here and in the prophecy, that a drought at this time prevailed: and this fact will perhaps, better than any thing else, supply the required explanation; for the Chaldeans, or any other ruling power, would naturally, under such circumstances, take possession of the existing public supply of water, and sell it to the mass of the people, to ensure a diminished consumption.—*Pictorial Bible.*

Private Thoughts.

We may know by our affection to the Sabbath whether eternity will be forced upon us.

If it pleases God to endue me with spiritual wisdom, I shall from henceforth pay a greater regard to the teaching of my LORD, and have no treasure but in heaven, no heart but for heaven.—*Adam.*

Movements of Rome.

In Ireland the times are truly exciting. Rome is up and doing, both to arrest and turn back the Protestant movement in the Southern and Western counties, and to prepare the people for the approaching elections. To put an end to the defection from their church, which has been going on for the last four or five years in the districts referred to, the Romish hierarchy are putting forth very great efforts. The priests are laboring more diligently than ever at the altar, visiting from house to house, confirming the young, confessing the adults, opening rival industrial schools, holding processions, etc. etc. The celebrated Dr. McHale, bishop of Tuam, attended by sixteen priests, has been traversing his diocese in "dark Connaught," preaching in *Irish* to the people in the rural districts, and in *English* to those in the cities. Still more, Dr. Newman, the great neophyte, whose outward and professed conversion to Rome, was several years after his internal and secret, but effective embracing of her errors, has appeared in Dublin to lecture on the subject of UNIVERSITY EDUCATION, with the view of turning away the liberal Catholics from the Dublin University (which is Protestant,) and win their patronage for the Roman Catholic University which is soon to be established at Thurles, and of which he has been chosen the head. The ex-Protestant Doctor of Oxford has commenced his lectures in the "Great Hall of the Rotunda," and addresses a large audience on Monday night. On Friday night following, his lecture is reviewed by the Messrs. Dallas and O'Callaghan, both able ministers of the established (Episcopal) Church, and the latter a former pupil of Maynooth, and several years a Romish priest. Both these gentlemen have most earnestly invited Dr. Newman to an open discussion in the Rotunda, but the Coryphœus of the English Roman Catholics has declined the challenge of the Hiberanian Protestants. It is probable that he acted prudently.

As to the political movement, the Roman Catholic Hierarchy in Ireland are straining every nerve to send Roman Catholic members to the next Parliament from all the districts where there is any, even the least, possibility of their doing so. But if they should elect every man whom they are bringing forth, the utmost they can expect is to have less than a sixth part, if indeed more than an eighth, of the House of Commons on their side. And we would here say that the Dublin correspondent of the *New-York Observer*,

(in his letter of May 21st,) falls into a great mistake when he represents the Roman Catholics as constituting the *third part* of the population of the United Kingdom. They are certainly not more than *one fifth part*. But whilst the "Catholic Defence Association," and the Papal "Hierarchy" of both Ireland and England, are putting forth their greatest exertions in preparing for the struggle, the Protestants of the "United Kingdom" are certainly not asleep.

In England, Wales and Scotland, the question of the "Maynooth Grant," as it is called, is every where agitated, in view of the coming election. The Protestant electors are in very many places interrogating those who are candidates for their suffrages, on their intentions in regard to that subject. Mr. Spooner has proposed in the House of Commons, that a Committee be appointed to inquire into the mode of instruction, doctrines taught, etc. which prevail in "Maynooth," and the influence which that institution has exerted upon the best interests of the United Kingdom. It would seem as if a crisis was drawing near in relation to this great question. It may be proper to state that the Roman Catholic Seminary, for training up young men for the priesthood, at Maynooth, (a town some ten or fifteen miles from Dublin,) began to be aided by the English Government more than fifty years ago, at the instigation of Mr. Pitt, (then the Premier of England,) after the "union" of Ireland with England was consummated, which occurred in the year 1800—for the purpose of inducing the Roman Catholics of Ireland to educate their young men *at home*, instead of sending them over to the Continent for their theological education, to Douay, in France; Seville, in Spain; and Rome, in Italy; as they had long done. The British Government gave annually several thousand pounds sterling to this Institution to support the students. In 1845 Sir Robert Peel increased the "grant" or "endowment" as it is sometimes improperly called, to 26,000 pounds per annum. The number of students is now 500, if not more. But it has been found that the students who have been educated by the gold of the "United Kingdom" have been not a whit more friendly to the "Union" of the two countries than the others, and the Protestants are growing tired of contributing to the training up of priests, not only for Ireland, but for the whole British Empire as it turns out, and even for other countries, and they wish to see the "grant" abolished. The question is a serious and difficult one. We, too, should like to see that grant done away, for we think that Cæsar should have nothing to do with such matters. But if it be abolished, we hope that it will be as a pledge of the abandonment of all other "*Religious* endowments" in the British Empire. Consistency would not let us stop short of this. Why withhold £26,000 from the poor Irish Romanists, and give £36,000 (or more) to the Irish Presbyterians? And why, if *both* should be withheld, should the "*Established*" *Episcopal Church* be "maintained by law" in England, Wales, and Ireland, and the *Presbyterian*, in Scotland? Let justice be done to all. What true

Christianity demands, in Christ's name, of political governments, is complete and equal protection for all—nothing more, nothing less.

Whilst these sheets are going through the press, the news arrived of Dr. Achilli's trial, or rather that of Dr. Newman, who had in a public lecture, (which was afterwards printed,) charged Dr. Achilli with the commission of sundry and great crimes, chiefly whilst he was a Romish monk and priest, in Italy, Corfu and Malta. This trial took place in the Queen's Court, England, and the report of it will have been, before this number of our Magazine reaches our readers, made known to the remotest boundaries of our country. The result of this trial has been eminently favorable to Dr. Achilli. For ourselves, knowing Dr. Achilli personally, we may say that, whilst we had great confidence in his innocence, we had many fears in relation to this trial, when we heard of the wide latitude which the Court was going to give, to evidence which might be trumped up against him in Italy. Even the record of the Inquisition at Rome was allowed. We only wish that the "Inquisitors" and all the other witnesses whom his enemies tried to draw together, had been produced, to receive the thorough examination which a British Court of Justice is so able to give them. We have no doubt that Dr. Achilli's acquittal would have been more signal, if that were possible, than it has been. We shall revert to this subject again.

From all parts of Protestant Germany, especially from Prussia, we hear of extensive efforts on the part of Rome, to spread her doctrines. The Jesuits are in the field in full force. We are sorry to say that they have more success in some places than they deserve. Nor are we surprised. The worthless Protestantism which a Union of Church and State has produced —itself an accursed inheritance received from Rome—in so many parts, almost all parts indeed, of Protestant Christendom is very unable to cope with the wiles of these "Fathers." But let us have courage; Christ and His Truth are stronger than they.

As to our own happy country, it is evident that Rome is resolved upon great things. She must have eight or ten new dioceses, and as many bishops. Churches, colleges, monasteries, theological-schools, parish-schools, are to be augmented as fast as possible! Well, be it so. If our Protestant Churches will but wake up, and put forth those efforts of faithful prayer and well-directed labor which they ought, we have nothing to fear.

View of Public Affairs.

In our own country the current of Public Affairs, during the last month, has moved onwards quietly and smoothly, abating the usual number of "ac-

cidents" and "catastrophes" from collisions on railroads, and explosions on steamboats; which we have become so accustomed to, at this season, and alas, at all seasons, that we almost cease to be astonished. Certainly the Governments, General and State, *must* be compelled, before long, to adopt stringent measures to restrain the great recklessness and carelessness which now so widely prevail among us. We are inclined to think that fewer lives were lost on the Fourth of July this year than common, from the use of gunpowder, and perhaps even from the use of alcohol.

Both the great Political Parties have fairly entered upon the "Campaign," which is destined to be a very spirited one. We regret to say that whilst a good number of our political papers treat with becoming courtesy the candidates of the party to which they do not belong, there are many that disgrace themselves, and the country too, by their illiberal, low and vulgar abuse. Such a course is unworthy of a respectable journalist. All the men before the public as candidates for the high offices of President and Vice-President are honorable men, patriotic men, whatever may be their views on many questions which divide the country. The editor of a paper who allows depreciatory and scurrilous articles to appear in his columns does dishonor to our common country and its institutions; nor is he likely to aid greatly his own party.

On the twenty-ninth day of June, and after the publication of our number for July, the Nation was called to mourn over the loss of one of its most gifted and distinguished men. No man, however he may differ from the political principles of Henry Clay, will deny that he was a man of great powers, and exerted a great influence upon the affairs of our country. His oratorical and conversational talents were extraordinary, and for nearly half a century his life had been most intimately mixed up with the history of his country. At the age of seventy-five he died in peace, and in the faith of the Gospel. The event, though long expected, produced a deep sensation throughout the land. Never since the death of General Washington, has any thing like it been seen among us. All political parties, without distinction, hastened to testify their respect for his memory. The funeral services in the Senate Chamber were solemn and appropriate. The sermon of Rev. D. Butler was excellent. May his faithful appeals to the great men of that body be duly heeded! The addresses in both Houses, upon the annunciation of his death, were able and befitting the occasion. The procession from Washington,—via. Baltimore, Philadelphia, New-York, Albany, Rochester, Buffalo, Cleveland, Cincinnati, to Lexington, Kentucky, the residence of his family, (and lately his own,) was solemn and imposing. May it please Almighty God to sanctify this afflictive event to the Nation entire, and especially to our men in public life. How soon must *all* lie down in the grave, and their participation in the affairs of this world cease for ever! And how important and

appropriate for all, the prayer: "*So teach us to number our days that we may apply our hearts unto wisdom!*"—Ps. 90 : 12.

There is much political excitement in Great Britain and Ireland in view of the elections which will perhaps take place shortly after the harvest. In France, beneath an external tranquillity, there are visible indications of growing dissatisfaction. The President finds that he cannot wield as he pleases the Legislative Body. No man can do that thing. There is too much independence of spirit among the French to render it possible for such a number of men as are in that body to be elected by the people, under any circumstances, who will be contented to be the puppets, or what is much worse, slaves, of a tyrant. The storm is, however, far distant, and only the outermost clouds can be seen collecting on the edge of the horizon. By-and-by they will become larger, darker, and more menacing, and the low mutterings of thunder will be heard.

We know of nothing else of a political nature in the Old World which calls for notice. It would seem that the harvest of grain has generally been abundant there as well as with us,—a fact that calls for the rendering of thanksgiving and praise to the beneficent CREATOR from His children on both sides of the ocean.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th JULY, 1852.

NEW HAMPSHIRE.

New Boston, Mrs. Augusta Lawrence, in part, L. M.	$4 00

VERMONT.

Newburg, Cong. Ch. to make Rev. Artemus Dean, Jr. L. M.	31 78
Lyme, Cong. Ch.	11 62
Thetford, Cong. Ch. to make Rev. Timothy F. Clary, L. M. $30; Mrs. Abigail Bartholomew for the Waldenses, $2; William Hosford, $1;	33 00
Brandon, French People,	2 00

MASSACHUSETTS.

Charlestown, Miss Anna Fitts, $1; First Cong. Ch. to make Rev. William J. Buddington, L. M. $42,59;	43 59
Winthrop Ch.	84 36
Groton, Union Cong. Ch. Lemuel Whiting, L. M.	30 00
Salem, South Ch.	52 13
Crombie-street Ch.	21 00
Tabernacle Ch. a balance,	50
Abington, Dea. Jacob Cobb, for Colportage,	40 00
Granby, Cong. Ch.	25 00
Harwick, Cong. Ch. in full of Rev. M. H. Wilder's L. M.	20 00
Wilmington, Cong. Ch. in part of Rev. J. E. Swallow, L. M.	22 43
Amherst, Faculty and Students of Amherst College for Rev. Wm. S. Tyler's L. M.	$30 00
Mrs. Elizabeth Haven in full of L. M.	20 00
Norton Mr. Tucker,	1 00
Springfield, Fourth Cong. Ch.	11 12
North Ch. Mrs. Pomeroy,	2 00
Ludlow, Cong. Ch.	11 34
Chester Village, Cong Ch.	5 15
Oakham, Cong. Ch. Jas. W. Packard, L. M. and Wm. Lincoln, in part, L. M.	51 00
Perley Ayres, in part, L. M.	10 00
Greenfield, 2nd Cong. Ch. for a Sunday Sch. Library in France,	10 00
Montague, Cong. Ch. $15; Ladies' Benev. Sewing Circle, $15, to make Rev. Jas. H. Merrill, L. M.	30 00
Pepperell, Evang. Cong. Ch. a bal. for Rev. Lyman Cutler's, L. M.	5 00
South Weymouth, Female Charitable Soc. Lydia Pratt, Tr.	28 00

CONNECTICUT.

North Greenwich, Cong. Ch. and Soc. F. Munson,	13 31
Watertown, Mrs. Lucy S. De Forest to constitute Benj. De Forest, L. M.	30 00
New Haven, Thomas Wells, M. D. for L. M.	30 00

NEW-YORK.

Salem, Andrew Anderson, for Piedmont,	5 00
Brooklyn, Dr. Beecher's Ch.	104 52
1st Presb. Ch.	218 50

Brooklyn, Herman Garlichs, ... $8 00
City, Spring-street Ch. and Concert, . . . 61 14
Broome-street Ch. 97 60
Silver Creek, Presb. Ch. 13 14
Meth. Ch. 4 60
Quincy, Meth. Ch. 3 16
Ripley, Presb. Ch. 14 37
Westfield, Presb. Ch. 26 00
Meth. Ch. 4 30
South Salem, Presb. Ch. 32 44
Coxsackie, 1st Ref. D. Ch. to constitute Rev. Mr. Peltz, L. M. 30 25
2nd Ref. D. Ch. Rev. S. Woodbridge, L. M. in part, ... 5 00
Malden, Meth. Epis. Ch. 7 50
Chatham Centre, Meth. Epis. Ch. 12 25
Nassau, Ref. D. Ch. 18 20
Presb. Ch. 5 50
Meth. Epis. Ch. 4 00
Valatia, Presb. Ch. Rev. H. E. Niles, L. M. in part, ... 10 16
Lutheran Ch. 6 50
Claverack, Ref. Dutch Ch. Rev. J. C. Boice, L. M. in part, ... 11 50
Albany, Ladies of Albany for Mission there, 35 00
Flushing, Meth. Epis. Ch. 6 95
Union Village, Friends, ... 6 50
Freedonia, Presb. Ch. 39 67
Dunkirk, Presb. Ch. 27 00
Dansville, 1st Presb. Ch. $28; 2nd Presb. Ch. $17; Meth. Epis. Ch. $5, . . . 50 00
Palmyra, Presb. Ch. 74 00
Oswego, 1st Presb. Ch. $102.92, (of which $10 from Judge Allen to make himself L. M.) 2nd Presb. Ch. in part, $5, . 107 92

NEW JERSEY.

Newark, German Mission Ch. 3 00
Bloomfield, Presb. Cong. Rev. Mr. Duffield, 110 00
West Bloomfield, Rev. Job Halsey for L. M. 30 00
Belvidere, 2nd Presb. Ch. 40 00
Paterson, 2nd Presb. Ch. Rev. Mr. Ward, $5.47; Mrs. Atterbury, $5, ... 10 47
1st Presb. Ch. Rev. Mr. Hornblower, . 19 38
Free Church, ... 11 75
By Friends, ... 10 00
Newark, Rev. Mr. Campfield, ... 5 00
Greenwich, Rev. Mr. Mead, ... 5 00

PENNSYLVANIA.

Philadelphia, Western Presb. Ch. Rev. Dr. Gilbert, L. D. in full, ... 30 00
Rev. Dr. Wylie's Ch. 55 29
Hollidaysburg, 1st Presb. Ch. Dr. McKinney's, ... 64 00
Lutheran Ch. 8 75
North East, Meth. Ch. 5 09
Presb. Ch. 14 58

MARYLAND.

Cumberland, John Oliphant, ... $3 00
Baltimore, Ladies' Auxiliary Soc. . . . 122 50

VIRGINIA.

Petersburg, Robert F. Jackson, ... 5 00

ALABAMA.

Mobile, Ladies' Auxiliary Soc. per Miss H. C. Ogden, ... 91 67

MISSISSIPPI.

Rodney, G. Wilcox, 2nd payment for L. M. 5 00
Port Gibson, Ladies of 35 00

TENNESSEE.

Hartsville, C. Walker, $1; Hamilton, $1; Pepperell, 50c.; Dibrell, $1, . . . 3 50

ILLINOIS.

Chicago, 3rd Presb. Ch. 2 00
2nd Presb. Ch. Rev. R. H. Patterson, L. D. and Mrs. R. H. Patterson, L. M. 143 35
1st Presb. Ch. Rev. H. Curtis, L. D. in full, and Claudius B. Nelson, L. M. . 100 82
1st Cong. Ch. 10 03
1st Bapt. Ch. Rev. A. M. Brown, L. M. 30 51
Ref. Presb. Ch. in part, ... 17 50
North Presb. Ch. Rev. R. H. Richardson, L. M. 34 73
2nd Bapt. Ch. 11 22
Prot. Meth. Ch. 12 53
Alexander Brand, ... 5 00

OHIO.

East Cleveland, Presb. Ch. and Cong. . . 4 93
John De Lamater, ... 5 00
E. T. Sturtevant, ... 3 00
Kirtland, Balance of Coll'n, ... 1 75
Newburg, in part, ... 4 25

WISCONSIN.

Milwaukie, 1st Bapt. Ch. 17 11
1st Presb. Ch. 17 87

SOUTH AMERICA.

Buenos Ayres, Mr. Lucy Lord Sutton, to make Richard Sutton, Esq. and Richard Sutton, Jr. L. M. 60 00

ROME.

England, John Bates, $50; A Lady, $23.25, 73 25
Scotland, Mr. Barbour, ... 20 00
New-York, Mr. Stewart, $5; Mr. ——, $10; Mr. Lennox, $46 50; a Gentleman, $50; W. S. Craft, $5; Mr. E. Corning, Jr. $25, ... 141 50

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T. Allom. H.E. Dapley

Edinburgh.

[The condemned Covenanters led to execution]